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charity, which is either identical with, or inseparably attached to, the gift of sanctifying grace, by the possession of which we are said to be in a state of grace" (p. 98); hence the following comment on 1 Cor. 13 : 4-7 : "A man may of course be in the state of grace and commit many venial sins of impatience, unkindness, selfishness, etc.," the author appealing to Luke 13 : 6-9 to indicate the danger of failing long to bear "the fruits of charity" (p. 100). But it must not be understood that such violence of interpretation is characteristic; the general impression of the book is very favorable, and some difficult passages are handled with uncommon skill, notably 2 Cor. 5 : 16 ; Gal. 3 : 20, and the familiar antithesis of "flesh and spirit" (p. 277). The author follows Lightfoot on the order of the epistles he treats, quotes several times from him, and once from Ellicott. Apparently his chief master has been Chrysostom. One feels the lack of adequate introductions to the several epistles. The book is excellently printed. Two type errors, however, have been noticed : P. 34, l. 2 from top, 2 Cor. v. 5 should read 2 Cor. ii. 6 (?), and on p. 407 the heading should read ROMANS xi. 1, not ii. 1. The notes on 2 Cor. 12 : 2-4 and Gal. 1 : 17 need to be brought into agreement concerning the time of Paul's special revelation. There is a good index.

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EPISTLE TO THE EPHESIANS. A Practical Exposition. By C. GORE. London : Murray ; New York : Imported by Charles Scribner's Sons, 1898. Pp. x + 278. \$1.50.

CANON GORE says in his preface that the "ordinary Christian reading of the Bible is at a standstill ;" academic study of the New Testament has made great headway, but popular appreciation and use of it has fallen badly off. It is, accordingly, his purpose to put the epistle to the Ephesians within easy reach of the average modern reader. The exposition is practical and homiletic. And the line of practical exposition taken is largely "social." The epistle is treated as a body of ethics which deal with the individual only in so far as he is a member of an ideal ethical society, by Paul called the church.

In pursuance of this end, the introduction, in a clear and pleasing way, describes the place of the epistle in its relation to Paul's own mind and to the heathen society he confronted. The body of the book is an easy and flowing exposition. There are no technicalities of

exegesis. The paraphrases, in which the book abounds, are well done. It is plain that the book was preached before it was printed. And the interpretation has the merits of a happy homiletical commentary. The author only once forgets his purpose—in the notes. In the first place, notes to a purely homiletical commentary are nearly as little to be desired as notes to a good sermon. And, in the second place, these notes are very miscellaneous in their character and loose in their construction.

A practical commentary is not to be judged by strict exegetical standards. Yet, after allowance has been made for the needs and methods of effective homiletical interpretation, the author cannot be pardoned for a certain slashing way he has. It is essential that the Bible should be made contemporary with modern readers. But it is equally essential that the modern reader should catch something of the spirit of modern methods. There is no excuse or forgiveness for interpretation that speaks thus: "From time to time St. Paul actually calls Christ God, as in the epistle to the Romans (9 : 5), and probably in the epistle to Titus (2 : 13)." These are the only cases to be found, and both of them have a large amount of exegetical authority against the interpretation which Gore takes. But the author, with his "from time to time" and "as," speaks as if Paul every now and then called Christ God. This is patristic exegesis, and not the only example the book affords.

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JOHANNEISCHE STUDIEN. VON WILHELM A. KARL. I. *Der erste Johannesbrief*. Freiburg i. B.: J. C. B. Mohr, 1898. Pp. vii + 104, 8vo. M. 2.40.

In form, this little work is a minute study of St. John's first epistle. Eighty pages are devoted to an exposition, verse by verse; this is followed by sixteen pages containing an analysis and a translation, interspersed with explanatory words and phrases, making a very clear paraphrase of the epistle; finally eight pages are devoted to a "Systematic Abridgment of the Contents of the Epistle." Although the study is thus minute and full, the writer disclaims the idea of presenting a complete commentary. "My purpose is," he says, "in brief to give a modest proposal of an essentially new method of exposition of this hitherto truly obscure epistle. . . . I know very well that my own exegesis bears, in many points, only a hypothetical character. But